2021

A timeline of the life of
St.Paul

according to the ACTS of the APOSTLES

The Death of Paul

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dating test: Some elements

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The purpose of this collection is to provide a chronology of the life of Saint-Paul according to the Acts of the Apostles, written by Saint-Luke.

We see the place of Saint-Paul in the world of the first Christians,
but also his different relationships with many people:
- the Jews, of course, after his conversion in Damascus, because many of them believe that this is treason,
- other Christians, who cannot forget the persecutions that Saul carried out against them, and among them, in particular the Hellenists (see infra page 15) who painfully remember the stoning of Stephen.
- the apostles Peter, James and John, who are called "the pillars of the Church" and who misunderstand this former persecutor of Christians who are detached from the obligations of the Mosaic law; They are surprised at his conversion, they may even doubt it.
- Paul will even get angry with Barnabas, at the start of his second journey, when it was the friend who introduced him to the apostles in Jerusalem and who had brought him to the community of Antioch.

Saint Paul allowed the diffusion of the fundamental message of Christianity towards all men, and especially the pagans.
- The unconditional love of God for all men: "*The proof that God loves us is that Christ died for us while we were still sinners*" (Rom 5: 8).
- His teaching is centered on Christ, "*dead for our sins",* "*risen on the third day*" (1 Cor 15: 3-4), *designated as the "Lord*" (1 Cor 12: 3), the "*Son of God* "(Rom 1, 4) who is the" *Spirit of life* "(Rom 8, 2)
- And the dead and risen Christ is the key of his faith.
- "*If your lips confess that Jesus is Lord and if your heart believes that God raised him from the dead*" "(Rom 10,9
- "*And if Christ is not risen, then our preaching is in vain, and your faith also is in vain.* (1 Cor 15, 13, 14) ''
- Redemption is addressed to all, regardless of race, social condition, sex, "*There is neither Jew nor Greek, there is neither slave nor free man, there is no has neither man nor woman; for you are all one in Christ Jesus.* »(Ga 3, 28).
- Saint Paul emphasizes faith, hope and gives a fundamental place to love, without which any search for interior life, deep spirituality or salvation is futile

But, on his travels, his first impulse was to preach in the synagogues, from which he was excluded almost every time.

I stick to the dates, because I believe that these precise facts and sometimes with historical references reinforce the reality of the Christian message.
Our clerics tell us that we must "believe in order to understand"….
But, the opposite philosophy also defends itself, and I think it is important to "understand in order to believe" ...

Proving the historical reality of Saint Paul's travels is interesting to prove its reality, because it takes away from the infantilizing catechism of our childhood, with angels playing the trumpet to bring down the walls of Jericho[1].

[1] It is a figure of speech, for in the Old Testament it was the Hebrews who played the trumpet to bring down the walls of Jericho. However, historically, the truth is that Jericho was already destroyed when the Hebrews arrived in the Promised Land. (13th century BC)

CHRONOLOGY of the NEW TESTAMENT BOOKS

References: Père Philippe Rolland (1995) [2], *Complement: Professor Doane* [3]

1 Thessalonians	Joy of dawning faith	Paul	50-52
2 Thessalonians	End-time event	disciple of Paul	52 / 70-100 [4]
1 Corinthians	Community Problems	Paul	52-56
Philemon	Welcoming the slave Onesimus	Paul	52-55 / 65-66 [5]
2 Corinthians	Defense of the apostolate of Paul	Paul	54-57
Philippians	Union in Jesus Christ, source of joy	Paul	54-57
Romans	Salvation of God	Paul	56-58
Galatians	Crisis between Christians from Judaism and Greeks	Paul	57-58
Hebrews	Christ, scripture fulfillment	unknown	60-90
Mark	First text describing the life of Jesus	attributed to Mark	65-66
Colossians	Living fulfilled by Christ	disciple of Paul	70-80
1 Peter	The Christian life	disciple of Peter	70-90
Matthew	Jesus, the messiah expected from Israel	attributed to Matthew	70-80
Luke	Jesus, attentive to the poor and excluded	attributed to Luke	70-80
Acts of the Apostles	History of the early Christians Anonymous	same author as Gospel of Luke	80-90
Ephesians	Design of God deployed in the Church by Jesus	disciple of Paul	80-100
Jude	Beware of false teachers	disciple of Jude, brother of Jesus	80-100
1 Timothy	To be a servant of Jesus Christ	disciple of Paul	after 80
2 Timothy	Struggling for the Gospel	disciple of Paul	after 80
Titus	Some advice	disciple of Paul	after 80
Jacques	Faith in action	Jacques or one of his disciples	after 80 [6]
John	Jesus, the anonymous envoy of the Father Savior of the World	attributed to John	90-100
Revelation	Visions of the End of Times	John of Patmos	90-100
1 John	The Christian life marked by love and faith	attributed to John or his disciples	100-110
2 John	Do We Love Each Other	attributed to John or his disciples	after 110
3 John	Personal letter to Gaius, a friend,	attributed to John or his disciples	after 110
2 Peter	True and false teachers of the faith	a disciple of Peter	125-130

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[2] "*Presentation of the New Testament in chronological order*", Father Philippe Rolland (1995)

[3] Interbible.org, according to Prof. Sébastien Doane, Professor of Theology, University of Laval (Quebec)

[4] dated few months after 1st Thessalonians according to Father Rolland 2 , from 70-100 according to Pr Doane

[5] In fact, it is probably a Pastoral Epistle, written in prison in Rome around 65/66 - *See page 41*

[6] 45/50 according to "The Joy of the Trials (Jc 1,1-8)" B. Goullin, CEB thesis, UCO-Bretagne-Sud, 2019

The acts of the apostles

The beginning of the "Acts of the Apostles"[7] (dated 80-90) recounts the early years of the Church, when Saul was still an anti-Christian Jew; the Conversion of Paul on the road to Damascus is dated the year 33 (*explanation infra, page 8*).

Saint Luke, to whom we owe the Gospel and the Acts, was passionate about Saint Paul.
He insisted on Saul's aggressiveness towards Christians at the beginning of the acts, in chapters 7, 8 and 9 of Acts.
Then he told the story of Saul's sudden conversion. This story can be read three times, and Luke emphasized its importance and the divine aspect.
Then he told us about Paul's travels, some of which he participated in.
The Acts end with the trip to Rome, with the famous shipwreck in Malta.

Stoning of Stephen *(Acts 7, 58-60; 8,1)*

Stephen's stoning is dated 33.

7: 58 They dragged him out of the city and began to stone him. The witnesses laid their clothes at the feet of a young man named Saul.
59 - And while he was stoning him, Stephen was praying "Lord Jesus, receive my spirit".
60 - He fell to his knees and cried out in a loud voice: "Lord, do not count this sin to them ..." At these words, he expired.

Saul and the Persecutions of Christians

8, 1 -Saul approved of Stephen's murder.
The same day a violent persecution broke out against the community of Jerusalem. With the exception of the apostles, all were dispersed throughout the countryside of Judea and Samaria;
2 - However, pious men buried Stephen and celebrated great mourning over him.
3 - Saul, he devastated the community: he entered the houses and tore off men and women, whom he then put in prison.

[7] Note: Saint Paul is never called an "Apostle" in this text of Saint Luke.

Saul's Conversion (Acts 9)

9,1 - *However Saul[8], still breathing only threats and killings against the disciples of the Lord, went to find the high priest.*
2- *He asked him for letters to the synagogues of Damascus, so that if he discovered followers of this sect, men or women, he could take them into captivity in Jerusalem.*

On the road to Damascus

- First version: Acts 9, 3-8

3 - *He was on his way and was already approaching Damascus, when he suddenly saw himself enveloped in a sparkling light coming from the sky.*
4 - *Knocked down to the ground, he heard a voice say to him: "Saul, Saul, why are you persecuting me? "*
5 - *he answered "Lord, who are you?" And he: "I am Jesus whom you are persecuting. "*
["It's hard for you to kick[9] against the sting" Seized with amazement and dread, Saul said, "Lord, what do you want me to do? And the Lord answered:][10]
6 - *"Get up, go into town. We will tell you there what to do "*
7 - *His traveling companions were there, frozen with amazement, hearing the voice well, but seeing no one.*
8- *Saul got up from the ground; but, although he opened his eyes, he could not see them anymore. We had to take him by the hand to drive him to Damascus*
9 - *where he remained blind for three days, without eating or drinking.*

- **Second version: Acts 22,6-11** ("Paul's speech to the Jews in Jerusalem" at Easter 58)

6 - *Now, I was on my way and I was approaching Damascus. It was around noon when, suddenly, a powerful light, coming from the sky, shone around me.*
7 - *I fell to the ground, and I heard a voice saying to me, Saul, Saul, why are you persecuting me?*
8 - *I answered: who are you, lord? - The voice said to me: I am Jesus of Nazareth, whom you are persecuting.*
9 - *My companions saw the light, but they did not hear the voice of the one who spoke to me.*
10 - *So I said: What should I do, Lord? - And the Lord answered, Arise. Go to Damascus, and there you will be told everything you have to do.*
11 - *And as the glare of that light had blinded me, my companions took me by the hand, and I arrived in Damascus.*

- **Third version: Acts 26, 12-18** (speech before Agrippa and Festus, in the year 60)

12 *"This is how I came to Damascus, armed with the mandate and powers of the high priests.*
13 - *It was noon, I was on my way, Sire, when I saw shining around me and my companions, a light brighter than that of the sun.*
14 - *We had all fallen to the ground; and I heard a voice saying to me in Hebrew, Saul, Saul, why are you persecuting me? It hurts you to kick against the sting,*
15 - *And I said: Who are you, Lord? - the Lord answered: I am Jesus, whom you persecute.*
16 - *But get up and stand up straight. I have appeared to you to make you the minister and the witness of the things that you have seen, and of others for which I will appear to you again.*
17 - *I have chosen you from among this people and from the bosom of the nations to whom I send you.*
18 *Thou shalt open their eyes to them, so that they may pass from darkness to light and from the power of Satan to God, and thus, by faith in me, they may receive the remission of sins and their share of inheritance with those who have been sanctified.*

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[8] The three accounts of the acts agree, apart from what was seen and heard by Saul's companions.
[9] To kick back is to resist, to be recalcitrant. Let us be careful not to rebel against the will of the Lord. Do not kowtow about a trial sent for our good
[10] This passage (quoted in the Maredsous Bible, and absent in Father Rolland's NT) is omitted in several old manuscripts, and is undoubtedly the later transcription of verses 22, 10 or 26,14.

Why propose the date of the year 33 for Saul's conversion[11] on the road to Damascus?

I take up some of the arguments of the contemporary historian, Marie-Françoise Baslez,
(But, this one proposes the year 34 as the year of this conversion.)

The year 33

- Paul told us that he spent three years in the wilderness after his conversion. (Galatians 1, 17-18)

- Then Paul taught in Damascus, on his return from the desert,
According to Marie-Françoise Baslez [12] then there was a special atmosphere in the city of Damascus; the city was completely closed, because of the approach of Vitellius, the legate of Syria; Damascus was therefore at war and could not tolerate public disturbances, which is why Saul was wanted by the city authorities to be arrested.
And he could only get out of the city by slipping into a basket along the wall. Then he went to Jerusalem, where he met Peter, with the help of Barnabas.

- And in the Epistle to the Galatians (2,1), Paul specified that he had made this meeting with Peter 14 years before the "Council of Jerusalem".
And I propose that the Jerusalem Council 'took place in 49.

"*Fourteen years later, I went up again to Jerusalem* ... (Gal 2, 1)"

I deduce the Conversion dates in 33, and the desert return in 36;

Here are three more arguments :

- In the account of Acts, Paul leaves for Damascus shortly after the stoning of Stephen, which is dated AD 33

- According to M-F Baslez [12], the Pharisee apprenticeship only lasted a year; Saul of Tarsus therefore had to spend only one year in Jerusalem, the year 33.

- I propose that the **'first Council' 'of Jerusalem** took place in **49**;
because Paul and Bartholomew then go to Antioch to give the directives: they stay there a little time to preach, then Paul leaves for his second trip, with Silas;
they go to Syria and Cilicia, to Derbé and Lystra, to Phrygia, Galatia, Mysia, Troas, Macedonia to Philippi, and finally to Corinth.
It is there that he will have to appear before the Proconsul Galion, and it is known that this one was Proconsul in Achaia in 52.

So, if we consider that the Chronology proposed by Saint-Luke is exact, it is necessary that Saint Paul began his journey in 49, so that he could be in Corinth in 52, after all this journey in Asia, to be able to meet Galion
(Other authors such as MF Baslez [12], Alain Marchadour [13] believe that Luc was wrong and that the second trip took place before the meeting in Jerusalem)

[11] the feast of the Conversion of Saint Paul is set for January 25 in the Catholic Church
[12] '' *Saint Paul* '' by Marie-Françoise Baslez, 2020
[13] ''*Paul event*'', Father Alain Marchadour

The Baptism of Saul by Ananias (Acts 9, 10-19)

10 Now there was a disciple in Damascus by the name of Ananias. The Lord said to him in a vision: "Ananias! »-« here I am, Lord »he replied.
11 - The Lord continued: "Get up, go to the rue Droite, and go find in the house of Jude a man named Saul of Tarsus; he is in prayer. "
12 - Now Saul, in a vision, saw a man named Ananias come into his house and lay his hands on him to restore his sight.
13 - Ananias answered, "Lord, I have heard many people say about the evil that this man has done to the saints [14] in Jerusalem.
14 - And he is here with a mandate from the high priests to arrest all those who call on your name. "
15 - But the Lord said to him: "Go; this man is for me an instrument of choice who will bear my name before the nations, the kings and the children of Israel;
16 - and I will show him how much there is to suffer for my name. "
17 - -Ananie went out. When he got to the house, he laid his hands on Saul, saying: "Saul, my brother, it is the Lord, this Jesus who appeared to you on the way, who sent me, so that you may find your sight and that you are filled with the Holy Spirit. "
18 - Instantly it fell out of Saul's eyes like pillowcases, and he regained his sight. He stood up and received the baptism,
19 - Then he ate, and his strength returned.

In this chapter, Luke shows us that Saul was known as a persecutor of the disciples of Christ; Ananias in Damascus knew the character and even knew that he had been given all the powers to persecute them.

Baptism of Saint Paul by St Ananias – Saint Ananias Chapel, Damascus, Syria

At this point in the chronology of the Life of Saint Paul, the Acts differ from the other accounts; since, in Acts 9, after the baptism by Ananias, Paul preaches in the synagogues of Damascus, then fled to Jerusalem.

While in one of his epistles (Galatians 1, 17-18) Saul relates that he spent three years in the desert.

[14] Saints: in Acts and in Saint Paul, this word frequently designates Christians. The name "Christian" will not appear until later. According to the Acts of the Apostles (Acts 11,26), it was in Antioch that the disciples of Jesus Christ were called "Christians" for the first time. (around 39/40)

Saul's stay in the wilderness

We know very little about this three-year stay, and we only know that between his stay in Arabia and his return to Damascus, this period lasted three years, according to the Epistle to the Galatians (Gal 1, 17-18)

Staying in the desert is a way to reflect, because in the midst of the harsh expanses of sand, the atmosphere is conducive to meditation.

Jesus Christ lived it himself, since after his baptism in the Jordan, he isolated himself for 40 days in the desert; the time of our Lent which is a time of reflection and prayer.

Orthodox theologian Nicolas Koulomzine considers "this retreat to be very significant: Paul follows the royal road of all mystics, he retires to the desert in order to isolate himself, to find himself for a time, alone with God. Through this time of reflection, he will feel the hold over him of the Spirit of the Lord. "[15]

Nothing more is known of Saul's stay in the desert.

The Arabian Peninsula is a vast region between the Persian Gulf to the east, the Indian Ocean to the south, the Red Sea to the west, the Jordan Trench to the northeast, and the Syrian Desert to the north.
The nucleus at this time was the kingdom of Nabataeans [16]*, with its capital Petra. Saul was to feel protected there from Jewish emissaries, in case he was wanted, he was as far from the Christian community in Jerusalem as he had persecuted, and he was available to reflect on the effect of Jesus' message on him on the road to Damascus, and reflect on the place of this message from God in the Jewish culture in which he had been formed for years.*

This stay of reflection was probably for him a period of spiritual transformation, and he developed his conception of Christ and of the faith, and elaborated the bases of Pauline theology.

Saul appropriated what he knows about Jesus and the mystery of the Cross for himself: "*Have in yourselves the sentiments which were in Christ Jesus*" he will say to the Philippians (Phil 2,5).

He must also remember what Jesus told him on the road to Damascus: "***I have chosen you from among this people and from the bosom of the nations to whom I am sending you***." "
He understands that Jesus' message is addressed not only to the Jews, but to all the nations, to which he is sent.

Paul defines his gospel, which he will know how to disseminate to the Jews of the Diaspora and to the Greco-Roman world. '' *For I assure you, brethren, the gospel which I have preached to you is not human-made; It was not from a man that I received or learned it, but by a revelation of Jesus Christ* "he will say to the Galatians (Gal. 1, 11-12)

He perfectly assimilated the idea that the love of God is offered to all, as he, Saul, the persecutor was touched; and that Jesus came, sent by the Father, to save men, and not to condemn them; he, Saul, is the messenger of the good news, of the Messiah-Savior. This is the message of God's mercy and salvation offered to all mankind, not just the Jews.

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[15] http://cursillos.ca/action/st-paul/paul12-desert.htm
[16] The King of the Nabataeans around 34-37 was Aretas IV, whose daughter Phasaélis had married Herod Antipas, but fled around 27-30, before Herod repudiated her to marry Herodias.

Saul's conception of Christ is not the product of religious speculation, but of revelation from the Spirit. In Arabia his new theology found its foundations [17].

After three years in the desert, Saul returns to Damascus.
He wanted to preach in the synagogues, because it seemed important to him to make the Jews, his former co-religionists understand that Jesus was the Messiah, and that his coming was the logical and expected continuation of the Old Testament [18].

But, this message did not get through to the most convinced Jews at all, and a group formed that wanted to kill "the apostate".

The authorities of the city of Damascus placed guards at the gates to seize Saul. But, it is possible that in the atmosphere of the threat of war, officials in Damascus wanted to resolve a public disorder caused by Saul. The doors were therefore guarded day and night; but Saul was aware that he was wanted, and that the Jews wanted to kill him; then the brethren of the city made him escape over the ramparts, and descend along the wall in a basket.

Saul said in one of his epistles: “In Damascus, the governor of King Aretas had the city of the Damascenians guarded to arrest me. I was brought down through a window, in a basket, along the wall, and so I escaped his hands "(2 Corinthians 11:32)

Once at the foot of the ramparts, he took the road to Jerusalem
Paul had therefore managed to escape, and this is the first in a long series of escapes; because he often had to flee certain cities to save his life.

[17] http://cursillos.ca/action/st-paul/paul12-desert.htm
[18] In order not to displease the Jews, it is often referred to as the "First Testament" instead of the Old Testament.

Return to Acts *(Ac 9,20 et seq)*

where **Paul preaches in the synagogues of Damascus**

Saul's first sermons in Damascus [19]

The Acts state that Saul "immediately" began to proclaim in the synagogues that Jesus was the son of God. And the listeners were amazed:
- Is not this the man who in Jerusalem persecuted those who call on the name of Jesus?
- Wasn't he the one who came here on purpose to stop them and lead them to the high priests?

We can realize how Saul was in a difficult situation for the Jews and the early Christians to understand.
Paul therefore made important enemies among the Jews, who even planned to assassinate him; the city gates were even guarded to stop him, and Saul, warned of the danger, could escape thanks to the disciples who lowered him in a basket along the wall.

[19] Around 36

Saul in Jerusalem *(Acts 9: 26-30)* [20]

Paul tells us that he did not come to Jerusalem to seek the advice of the apostles, pillars of the Church, and that he reflected alone on his meeting with Jesus, on the mission and on the message incumbent upon him.

In Jerusalem, Paul tried to meet the apostles and the elders, but all feared him, not being able to believe, that he had become a disciple of Christ.
It is Barnabas [21] who will take care of him, bringing him to the apostles and explaining his meeting with Christ on the road to Damascus, and how he had preached there, in the name of Jesus, with ardor.

Here is what Emmanuel Carrère tells us [22]:

"All three, James, Peter and John, were very pious Jews, keeping strictly the law, praying in the Temple, only distinguished from other very pious Jews in Jerusalem by the fact that they considered their brother and teacher to be the Messiah. , and believed that he was resurrected. All three obviously had good reason to view Paul with suspicion,
- who after having persecuted them claimed to have passed over to their side,
- who said he had had the privilege of an apparition of Jesus, who had yet appeared only to those very close to him, and only in the weeks following his death.
- who said to have been converted by him and to hold from him the glorious title of apostle, reserved for historical disciples "

And to show us the relational difficulty of Paul with the first disciples, Emmanuel Carrère makes the following comparison, striking [22]:

"[Imagine] around 1925, an officer of the White Armies who distinguished himself in the anti-Bolshevik struggle requested an interview with Stalin (…), and explained to him that a personal revelation gave him access to pure Marxist doctrine- Leninist and that he intends to make it triumph throughout the world. He claims for this action (...) full powers and does not intend (...) to be hierarchically subject "

This is how Emmanuel Carrère sees Paul, who had persecuted Christians come to meet Peter and James in Jerusalem around 36, to ask for a "white sign" of his evangelistic goals.

After having met the Apostles Peter and James, Paul could therefore preach in the name of the Lord, but the Helenists sought to make him disappear.

So the Brothers took him to Caesarea, from where they sent him to Tarsus

[20] In 36
[21] It was Barnabas who defended Paul at the start, who will call him to Antioch afterwards, and who will accompany him on his First Voyage; then, they will get angry ..
[22] Emmanuel Carrère's '' The Kingdom '', 2014

It will be noted in Luke's account that other Christians reproached Saul for having been to a Roman (AC 11,2-3); they were rigorous Judeo-Christians because it was forbidden for a Jew to form company with a foreigner and to go to his home [23] (Acts 10:28)

The Hellenists *were a group of Christians in the Church of Jerusalem, made up of Greek-speaking Jews, who therefore read the Torah and other biblical writings in the Septuagint version.*
They suddenly appear in chapter 6 of the Book of Acts of the Apostles about a conflict between this group and that of the Hebrews: this chapter speaks of the problem of Hellenist widows who complained of being treated less well than others, of where the institution of the diaconate.
Note that the first seven deacons are all Hellenists.
Luke introduces us to the Seven, and Stephen in particular, as very active preachers of the Christian message, and not as stewards of the community.
The appointment of deacons marked the recognition of the Hellenists by the Christian group led by the Twelve, the recognition of these Greek-speaking Christians.

The Hellenists remembered that Saul was present when Stephen was stoned.

This group of Hellenists seems to have organized themselves autonomously and developed their own theology: `` Rejection of the Temple, of its sacrifices and of its priesthood '' (which will quickly lead them to come into conflict with the Sanhedrin and the priests of the Temple.)
On the contrary, the Twelve and the Hebrews were assiduous in the ceremonies of the Temple.

The second part of chapter 11 of the acts tells of the founding of the Church of Antioch
Those in Jerusalem heard that the message of Jesus was being preached there and they sent Barnabas, who rejoiced. He went to Tarsus to look for Saul. Barnabas had found Saul and they had stayed in Antioch for a whole year. (around 37/38)

> *25 Barnabas then went to Tarsus to seek Saul.*
> *26 Finding him, he brought him to Antioch. For a whole year they attended Church assemblies, educating large crowds. And it was in Antioch that, for the first time, the disciples received the name "Christians" [24].*

At the end of this chapter, a prophet came to Antioch and predicted that a famine would occur during Claudius's reign [25], therefore later. During a subsequent stay, Barnabas and Paul were called upon to distribute the relief items sent by the disciples in Jerusalem.

The end of **Chapter 12** tells us about the team of Barnabas and Saul who, after the end of their mission in Jerusalem, return to Antioch.

Chapter 13 details the members of the community of Antioch, and the Holy Spirit asks them to let Saul and Barnabas do their missionary work.

Saul and Barnabas remained in the community of Antioch [26] for a very long time.
They arrived in Antioch, coming from Tarsus, around 37/38, and they remained in this community until their first trip around 44

[23] This is Jewish "amixia"
[24] Cf note 14: "According to the book of Acts of the Apostles (11,26), it is in Antioch that the disciples of Jesus Christ were called" Christians "for the first time, around the year 38/39"
[25] Reign of Claudius between 41 and 54
[26] Father Marchadour (in [26] *''Paul event*") speaks of twelve years. What is certain is that they were still there after the year 41. (famine during the reign of Claudius)

FIRST TRIP *44-48 AD*

It is a trip that Saul made with Barnabas and Jean Marc (cousin of Barnabas). They visited Cyprus, Pamphylia and preached around Antioch in Pisidia.

Saul and Barnabas sailed to Cyprus, and John was with them.
They preached in synagogues and traveled all over the island to Paphos, where they met Proconsul Sergius Paulus

No document in Cyprus attests for the moment of the proconsulate in this island. Sergius Paulus was able to take charge in Cyprus before July 1944. Paul's arrival in Paphos should probably be situated in the summer of the summer 44 [27]

Paul got angry with Barjesus, a Jewish magician, and called him a deceiver, an impostor, a son of the devil, a rascal… and made him blind. (Acts 13; 10-12)
This aggressive behavior, however, allows the conversion of the proconsul. Paul is therefore effective, but his attitude is not Christian!

Then Paul and Barnabas set sail for Pamphylia. John leaves them to return to Jerusalem, but there is no mention of the slightest quarrel. However, Paul will not want to leave with John on the next trip.

[27] '' Saint Paul '' by Marie-Françoise Baslez, 2020
Marie-Françoise Baslez is a specialist in Greek history and Jewish and Christian Antiquity

In Antioch in Pisidia, Paul makes a courageous intervention in the synagogue, where he takes up the history of the chosen people up to Jesus (Acts 13: 16-41); his homily is heard, and the congregation asks them to return on the next Sabbath, and many proselytes followed them. So much so that the synagogue was full the following week; but the Jews, jealous of all this crowd which listened to them, began to protest with insults against the words of Paul. (Acts 13:45)
Paul and Barnabas replied that it was for them to speak the word of God, but since they, the Jews, refused eternal life, they turned to the Gentiles (Acts 13,46-47)

The end of chapter 13 explains how the Jews mounted the aristocracy and the notables against Paul and Barnabas and organized their persecution which led to their departure for Iconium; they were proud and full of joy (Acts 13, 50,52)

For the first time, Luke tells us that Saul also bears the name of Paul (Acts 13,9)

And Luke writes us a whole homily of Paul well constructed; we feel the ardor and conviction of the character.

Note that Luke did not attend this homily, but that he transcribed it perfectly. We will therefore underline the importance of the speeches reported by word of mouth, and it is not without recalling the way in which the Gospels were written, from the famous `` logia '' [28], which made it possible to write stories full of the life of Jesus, in particular for Luke who had neither been a witness nor an apostle.

Chapter 14 tells us that Paul and Barnabas preach in Iconium, leading to many conversions, but they will also provoke a hostile reaction from the Jews, so, Luke tells us, that `` the population of the city was divided. : some holding for the Jews, others for the apostles '' (Acts 14,4)
Once again, Paul and Barnabas had to leave the towns of Lycaonia.

Paul then makes walk a helpless from birth, so that the Lycaonians cried out: "the gods in the form of men have come down to us" (Acts 14,11) and they called Barnabas: Zeus and Paul: Hermes, because it was he who spoke (Acts 14,12)

The priest and the Lycaonians wanted to make animal sacrifices in praise, but Paul and Barnabas protested, “Friends, what are you going to do? "And they explained the condemnation of idolatry and the affirmation of the living God

But the Jews from Antioch and Iconium turned the people against the apostles and stoned Paul and dragged him out of the city, believing him to be dead.

Surrounded by the disciples, he went to Derbé, then Lystra, Iconium [29], Antioch of Pisidia, then Pisidia, Pamphylia, Perge, Attalia, where they made many conversions, and began to organize the communities.

They finally set sail for Antioch in Syria, **thus completing their first mission**.

[28] The logia are Quotations, words reported from Jesus Christ. Logia collections were thus formed (miracles, parables, controversies, catechesis, etc.) which were used to write the Gospels.
[29] Paul weren't just friends though ...

Chapter 15, is an important chapter of the acts, because it is the first meeting of concertation of the First Apostles.

This **Jerusalem Meeting** [30], which is often called the 'First Council' ', will concretize the opening of the Christian Church to the Gentiles

The story begins in Antioch, where '' characters '' had come to teach, especially to the pagans, and they claimed "if one is not circumcised according to the Mosaic rite, one cannot be saved. "
So Paul and Barnabas quarreled with these preachers, and it was decided to go to Jerusalem to seek advice from the apostles and the elders.

When they arrived in Jerusalem, they found opposition in the Christians [31] who had belonged to the sect of the Pharisees, before they had the faith, and who also said that it was necessary to circumcise the pagans and force them to observe the Mosaic law.

These chapters announce the divergence between Paul's pagan-Christianity and the Judeo-Christianity of Jerusalem: this is a fairly fundamental divergence of view.

The Jerusalem Assembly therefore meets to define the obligations: Christian faith and Mosaic law?

Peter spoke to reiterate the lack of differences between Jews and Gentiles, and that one should avoid burdening them with obligations.
Barnabas and Paul recounted the wonders of their mission among the Gentiles.

Then, Jacques took the floor and concluded, quoting Amos (9, 11-12), that one should not bother the converts, only a few precepts
- Refrain from eating the meat of idols
- Refrain from debauchery
- but also to refrain from the use of smothered meats, and blood.

Updating
- In our time, we no longer have the meat of idols.
- Avoiding debauchery is still wise behavior, and valid today;
- As for the other two recommendations, they do not seem to me to be really followed
stewed meats: pressure cooker? Tahitian oven?¬
blood: rare meats, black pudding?¬
I don't think I ever paid attention…!

It was decided to send this decision to the community of Antioch, along with Paul and Barnabas, to which it was decided to add Jude and Silas.

This delegation read in assembly in Antioch this letter which said that it was not necessary to impose any other burden than what is essential; therefore the four precepts stated above.
After some time, Jude returned to Jerusalem, while the other three continued to teach and speak the word of the Lord.

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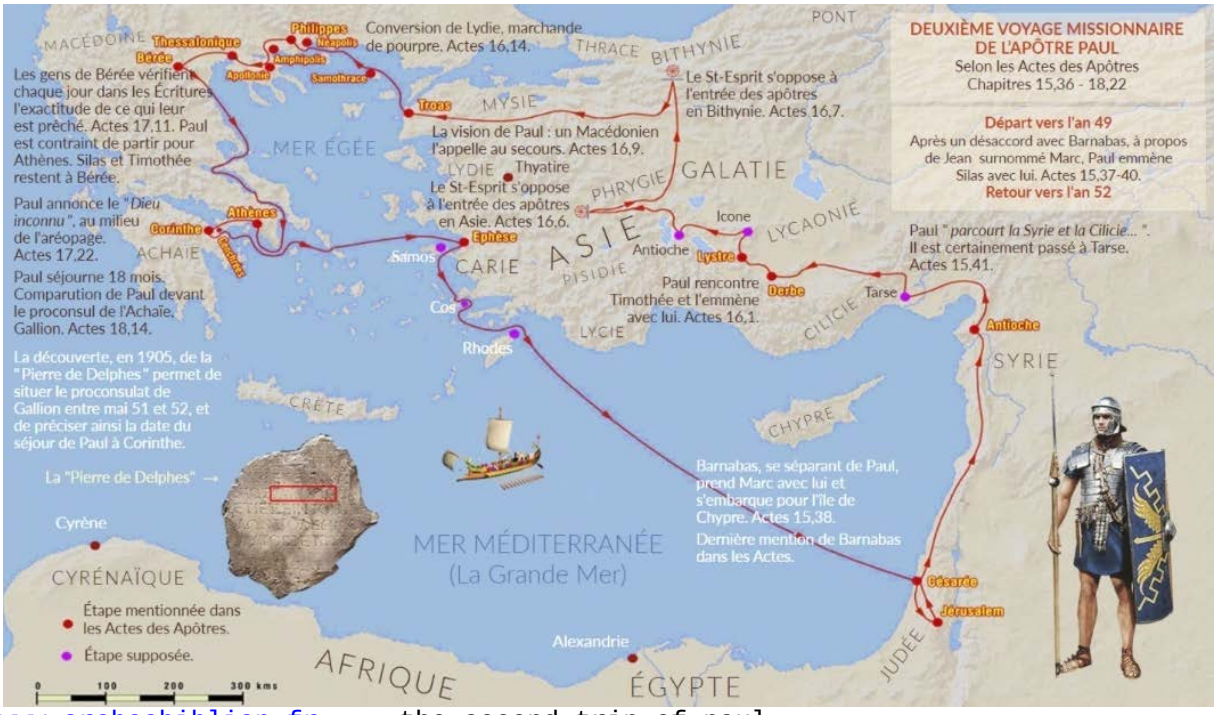
[30] This Jerusalem Assembly therefore takes place in May 49 (*see page 8*)

[31] According to previous notes (note 14), we speak of "Christians" since 38/39 and Paul arrives in Antioch from Pisidia around 44/45

Second trip *with Silas (about 49-52)*


DEUXIÈME VOYAGE MISSIONNAIRE DE L'APÔTRE PAUL
Selon les Actes des Apôtres
Chapitres 15,36 - 18,22
Départ vers l'an 49
Après un désaccord avec Barnabas, à propos de Jean surnommé Marc, Paul emmène Silas avec lui. Actes 15,37-40.
Retour vers l'an 52
Paul " parcourt la Syrie et la Cilicie... ". Il est certainement passé à Tarse. Actes 15,41.
Conversion de Lydie, marchande de pourpre. Actes 16,14.
Les gens de Bérée vérifient chaque jour dans les Écritures l'exactitude de ce qui leur est prêché. Actes 17,11. Paul est contraint de partir pour Athènes. Silas et Timothée restent à Bérée.
Paul annonce le "Dieu inconnu ", au milieu de l'aréopage. Actes 17,22.
Paul séjourne 18 mois. Comparution de Paul devant le proconsul de l'Achaïe, Gallion. Actes 18,14.
La découverte, en 1905, de la "Pierre de Delphes" permet de situer le proconsulat de Gallion entre mai 51 et 52, et de préciser ainsi la date du séjour de Paul à Corinthe.
La "Pierre de Delphes"
La vision de Paul : un Macédonien l'appelle au secours. Actes 16,9.
Le St-Esprit s'oppose à l'entrée des apôtres en Asie. Actes 16,6.
Le St-Esprit s'oppose à l'entrée des apôtres en Bithynie. Actes 16,7.
Paul rencontre Timothée et l'emmène avec lui. Actes 16,1.
Barnabas, se séparant de Paul, prend Marc avec lui et s'embarque pour l'île de Chypre. Actes 15,38.
Dernière mention de Barnabas dans les Actes.
MACÉDOINE
Thessalonique
Philippes
Néapolis
Bérée
Amphipolis
Apollonie
Samothrace
Troas
MYSIE
THRACE
BITHYNIE
PONT
MER ÉGÉE
LYDIE
Thyatire
PHRYGIE
GALATIE
Icone
LYCAONIE
Athènes
Corinthe
Cenchrées
ACHAÏE
Samos
Éphèse
CARIE
ASIE
PISIDIE
Antioche
Lystre
Derbe
Tarse
CILICIE
Cos
LYCIE
Rhodes
Antioche
SYRIE
CRÈTE
CHYPRE
Cyrène
CYRÉNAÏQUE
MER MÉDITERRANÉE
(La Grande Mer)
Césarée
Jérusalem
JUDÉE
Alexandrie
ÉGYPTE
AFRIQUE
Étape mentionnée dans les Actes des Apôtres.
Étape supposée.
0 100 200 300 kms

www.archeobiblion.fr -› the-second-trip-of-paul

Proposal for a chronology of the stages of the Second Voyage of Saint Paul
With departure after the Council of Jerusalem and arrival in Corinth when Gallion is in Corinth

YEAR 49 AD	
Council of Jerusalem	May 49 ……
Antioch	3 months -> September 49
departure from Antioch	at the beginning of September: 5/9/49
they travel through Syria	1 month -> 30/9/49
and Cilicia, Derbé, Lystra and Iconium	3 months -> 12/31/49
Phrygia	1 month -> 01/31/50
Galatia	1 month-> 02/28/50
Mysia	1 month-> 03/31/50
Troas -> Macedonia	2 days
Samothrace - Neopolis	ditto
Philippi	1 month -> 04/30/50
JAIL (*Prison)*	1 night -> May 1, 50
Amphipolis	3 days -> Wednesday May 4
Apollonia	3 days -> Saturday May 7
Thessaloniki	3 Sabbath: Saturday 14, 21 and 28 May 50
Berea	Saturday 4 and 11 June 50
Athens	550 kms: 22 days -> July 5 50 / July 12
Corinth	83 kms: stays there 18 months (15/7/50 -> January 52)

Gallion is proconsul in Achaia between spring 51 and spring 52

Paul made this second trip with Silas.
Its first objective was to meet again the communities that had been created in Cilicia and Pisidia. In Lystra, they met Timothy who continued the journey with them. They traveled through Phrygia, Galatia, Mysia. At Troy they embarked for Macedonia. Paul stayed for some time in Athens and then in Corinth where he met the proconsul Gallion.
He then returned to Antioch via Ephesus and Caesarea.

After the Council of Jerusalem, Paul and Barnabas considered setting out again on a **second trip** [32] (Acts 15,36), to see the communities they had created again. But Paul and Barnabas got angry, because the latter wanted to take John (says Mark) with them, and Paul remembered that he had abandoned them in Pamphylia (Acts 13:13).
So they parted; Barnabas left with John Mark for Cyprus, while Paul left with Silas, towards Syria and Cilicia.

Chapter 16 : *Problems in Philippi*

In Lystra, Paul meets Timothy (Jewish mother and Greek father)
The Apostle will take him with him, after having circumcised him (which is astonishing, after his important positions against circumcision [a note in the '' Bible of Maredsous '' explains to us that Paul had done so. for the sake of the Jews of the countries they crossed - as it cannot be seen dressed, it proves that the suspect (of non-judeity) had to affirm his circumcision, even if it means showing it]

Then there is the important episode of Lydia in Philippi.

Paul is going to have problems again, because, in a movement of humor, he freed a young slave diviner of his `` spirit '', because she annoyed him ... But, his masters were furious with Paul and Silas and accused them of preaching against the Roman religion; Our two apostles will be beaten by a decision of the magistrates, then end up in prison.
A stroke of luck (miracle?), In the middle of the night, an earthquake occurs which allows the release of all the prisoners.

Because of this almost general escape, the jailer almost committed suicide; but Paul and Silas comforted him, so that he and all his family were converted and invited them to his home.
The next morning the two apostles were to be released by order of the magistrates, but they replied that they had been imprisoned and beaten while they were Roman citizens; the magistrates had to come and apologize to them.

Note that Luke speaks in the first person plural, which means that he was present in Philippi, with Paul and Timothy; on the other hand, only Paul and Silas seem to have been imprisoned.

[32] Second voyage -> Wikipedia: 50-52, testamonia.fr: 50-52, Archebiblion 49-52 (here: 49-52)

Chapter 17: **Problems in Thessaloniki, flight from Birée**

The chapter begins in the third person plural, so Luke was no longer with them.
Paul and Silas therefore arrive in Thessaloniki
Again, Paul and Silas explain the religion of Christ in the synagogue, three Sabbaths in a row, and succeed in convincing some Jews, but especially a good number of Greek proselytes and ladies of quality.
Of course, the faithful Jews live it very badly, and they cause trouble; they come to find the apostles who were staying with Jason and drag them before the magistrates (once again!). And Jason has to post a bond for both of them to let Paul and Silas go.

The brothers therefore set off at night for Berea, where they still preach in the synagogues, succeeding in convincing many Jews, a good number of men and ladies of the Greek aristocracy. When the Jews of Thessaloniki learn of it, they come to Berea to cause unrest and disturbance, so that Paul must once again flee, this time to Athens, while Silas and Timothy remain in Berea.

In Athens, it is the famous speech of Paul at the Areopagus (hill near Athens where the court sat) where he will shock more than one Greek by speaking of the resurrection of the dead: some sneer, others do not don't believe the message.

There are, however, a few people who believe this and embrace the Faith of Christ, including Dionysius the Areopagite and a woman named Damaris.

Chapter 18 : **A Year and a Half Stay in Corinth**

Paul therefore settled in Corinth, where he befriended Aquila and Priscilla, a couple of Jews expelled from Rome by the edict of Claudius [33], and he worked with them (tent factory)

Then when Silas and Timothy joined him, Paul again began to proclaim to the Jews that Jesus is the Messiah, so that they cursed him. He answered them "*let your blood fall on your head [34], ... I will go to the pagans*"

Then he took refuge with a proselyte (Titius Justus) who lived near the synagogue.
Luke tells us that many Corinthians had embraced the faith and received baptism, including Crispus, the head of the synagogue, and all of his household [35].
One night Paul had a vision in which the Lord appeared to assure Paul that he had no fear in Corinth and that he wanted him to stay because He had many people in that city.
So Paul stayed in Corinth for a year and a half.

[33] in 49, as there were still disorders in Rome, Claudius pronounced the final expulsion of the Jews from Rome (where they were not to be long in returning)
[34] Expression meaning 'you are responsible for your death'
[35] 1 Cor 1,14.

[Towards 52]
But "under the proconsulate of Gallion [36]" there arose a unanimous Jewish uprising against Paul, which brought him to the Tribunal once again.
The proconsul Gallion, called to judge, affirmed that this matter was a doctrinal dispute which did not concern him, and he drove everyone from the tribunal (For, the Roman Empire allowed the Jews to live according to their Law, and did not defend not that everyone follows their religion).

So the crowd of Greeks attacked Sosthenes, a synagogue ruler, and beat him up.

According to Antoine Sérieys [37], it was the Jews who criticized Sosthenes, the head of the Synagogue, who favored Paul. According to the deeds, it was the Greeks, therefore Gentiles, who attacked Sosthenes, but for Seryes, it is more likely that they were the Jews, who were furious with Paul. Historically, it is reported that Sosthenes was converted by Paul, and that he was made bishop of Colophe [38].
Augustine Calmet [39] also says that Sosthenes was severely beaten by the Jews because he was a Christian and a friend of Paul.

So Sosthenes had been severely beaten, because the Jews had not found Paul ..!

Paul went to Syria with Aquila and Priscilla.

Then he went to Ephesus, sailed to Caesarea, returned to Jerusalem, and then returned again to Antioch, where he stayed for some time.
And he set off again towards Galatia, then Phrygia

The following paragraph tells us about the activity of Apollos in Ephesus, where he also met Aquila and Priscilla. The brothers had encouraged him to go to Achaia (Corinth).

[36] Gallion, proconsul in Achaia, is the brother of Seneca.
[37] ''Dictionnaire généalogique, historique et critique de l'Ecriture Sainte'' (1804)
[38] Ou Colophon, en Ionie
[39] "Literal Commentary on All Books of the Old and New Testaments" vol 7 (1724)

Third TRIP [40] *(from 53 to 58)*

It is a journey of consolidation: Paul returns to see the communities that were created in Galatia, Phrygia, Ephesus, Macedonia as far as Corinth. Then he returns to Troy via Macedonia. From there, he embarked and finished his journey by boat to Tire, Caesarea and Jerusalem where he was arrested.

Note on this card

During the Third voyage, he does not go to Athens, but probably stays in Corinth in 57-58 from where he will write The Letter to the Romans [41].

(AC 20,2-3: '' Then he went to Greece, where he stayed for three months '')

[40] Approximately from the year 53 until the return to Jerusalem and the arrest (Pentecost 58)

[41] P. Philippe Rolland in "Presentation of the New Testament according to chronological order"

Chapter 19 [About 54-55]

Paul arrives in Ephesus, where he asks Christians if they know the Holy Spirit, but they do not know He exists because they received the baptism from John.
The Maredsous Bible thinks that it is about John the Baptist baptizing with water in the Jordan River, and that their baptism dates from a long time ago.

When was John baptizing on the Jordan?

Most likely in the 28/30 years

According to chapter 3 of the Gospel of Luke, John began baptizing in the 15th year of Tiberius's reign. Tiberius reigned from AD 14 to 37.
This gives us the beginning of the Baptist's mission in 29 AD: "he began to travel all over the Jordan region, preaching a baptism of repentance for the remission of sins" This means that the Baptism of Jesus takes place around 29/30 AD instead.

Two dates of "death on the Cross" are proposed for Jesus, namely April 7, 30, evening April 3, 33 (these are the two years when Easter falls on a Sabat day).
The mission life of Jesus having lasted 3 years, it is logical to propose his baptism in the year 30 and his Crucifixion in April 33 [42]

This also means that everything happens very quickly then, depending on what we discover in the `` Acts of the Apostles '', mobilization of the apostles, installation of the community of believers, need for the designation of deacons, and lynching of Stephen, in the year 33, and conversion of Paul in this same year.

The "baptism of John" is quoted from chapter 19, and this discussion of Paul takes place around 54.
I wondered if it was not about the apostle John who came to take refuge in Ephesus, with Mary, the mother of Jesus (around 33/34), after Pentecost.
But, Some Bible translations quote "John the Baptist" [43]
And in addition, the apostle John (the disciple whom Jesus loved) knew the Holy Spirit, in particular because he was present at Pentecost.

Paul remained preaching in the synagogue in Ephesus for 3 months, but he still got angry with the Jews who challenged his version of the Messiah.
So he created the School of Tyranos, where he taught daily for 2 years.
And he did many healings there.

It was around this time that Paul's healings and anti-idolatry speeches sparked a riot among the goldsmiths, who were just making idols (statues of Artemis), excited by Demetrius. The rioters attacked Gaius and Aristarchus (two Macedonians who were traveling with the apostle). The disciples insisted that Paul not show himself. The rioters in their tumult attacked Alexander, the representative of the Jews, shouting: "*Long live the Artemis of the Ephesians*".

[42] The Mission of John as the Baptist begins around 28/29 (15th year of the reign of Tiberius); he reproaches Herod Antipas for having married Herodias, his brother's wife. Herod Antipas will put him in prison about 30/40 days after the baptism of Jesus. (Mark 1,14)
[43] Official liturgical translation (France, Marne, 2013)

Fortunately, the city secretary managed to calm the delirious crowd.

Chapter 20 [About 56-57]

When everything had calmed down, Paul left the other disciples, after having made recommendations to them, and left for Macedonia, which he traveled through evangelizing, then he went to Greece, where he remained three months; when it was time to embark for Syria, he learned that the Jews had hatched a plot against him, and he decided to return to Macedonia.

Acts tell us that he then had many companions: Sopatros, son of Pyrrhus, Berea, Aristarchus and Secondus, of Thessalonica, Gaius, of Derbé, Timothy, and the Asians Tychicus and Trophimus.

Some went directly to Troas, others passed through Philippi and joined them for a week's stay.

In this chapter, the narrator uses the WE again (Acts 20,6); Luke therefore joins them in Macedonia (in Philippi, probably), and he will be present in Troas.

Luke then tells us the story of the resurrection of a young man in Troas.
It is about a young man sitting on the edge of the window, who dozed off during a speech by Paul, and was killed after falling three stories. Paul went down and took him in his arms, and they brought him back home alive.

Then the group of disciples goes down along the Aegean Sea, towards Miletus
Paul will make the journey on foot while his comrades sail from Troas to Assos.
He joined the others on the boat from Assos to Mitylene, then Chio, then Samos, then Millet

The Apostle had decided not to go back to Ephesus, because he wants to be in Jerusalem for Pentecost. He says that it is the Spirit that compels him, and that chains and persecutions await him; and adds that this allows him to appreciate the importance of his mission which is to bear witness to the grace of God.
But, he summons the elders of Ephesus to Millet, and he addresses them a very moving speech while in fact saying to them Farewell ("you will not see my face any more" Ac 20,25 and 20,38) by recommending them to do attention to evil, and telling them that he recommends them to God so that he limits the path of Good ("there is more happiness in giving than in receiving" - Ac 20,35)
Then he tore himself away from the elders of Ephesus to take the boat.

Chapter 21 (About 57-58)

“After having torn ourselves away from their embraces…”, (Luc is therefore present)

They meet other Christians, with whom they spend a week. Luc is present.
These disciples advise Paul against going to Jerusalem, and Luke specifies “moved by the Spirit” (indeed, Paul will be arrested there)
All these companions accompany them to take the boat, which will bring them to Ptolemais.

They greet their brothers again and go to Caesarea, where they go to Philip, whom Luke calls the Evangelist, and who is one of the seven deacons.
And again, Agabus, a prophet, predicts a bad future for Paul when he is in Jerusalem.
".. [Agabus] took Paul's belt, and bound his hands and feet with it, saying 'This is what the Holy Spirit says: the man to whom this belt belongs, so are the Jews will bind him to Jerusalem. ''
Paul explained that he was not afraid of being arrested, of being bound, and that he was not even afraid of dying for the Lord.
And he insisted, saying ’The Lord’s will be done! "
(I can't help but have a thought for John Paul II's famous phrase "Do not be afraid")

A few days later, Paul, Luke and some disciples therefore went up to Jerusalem.
They were greeted with joy by their Christian brothers and they went to James [44], where Paul recounted all that God had allowed him to do in his ministry in Turkey and Greece. After prayers and congratulations, James and the elders around him reproached Paul for teaching breaking the law of Moses [45], to the Gentiles and to the Jews who lived among them.

We were at Pentecost 58 (#), and the discussion will still be around Circumcision, which was the subject of the debate of the Jerusalem Assembly in 49.

This chapter recalls that this difference of view is still marked between the Judeo-Christians and the Pagano-Christians: James and the elders, Judeo-Christians, are in Jerusalem, and frequent the Temple [46]and respect the Mosaic Law, while Paul in the distance , itinerant preacher, Pagano-Christian, mainly teach the pagans the message of Jesus Messiah, dead and risen, Lord and Savior.

It is moreover probable that the universalist aspect of pagan-Christianity which is found in the Gospel of Luke, and makes it possible to understand that Luke was seduced by the character of Paul and his message.

Regarding this interview from Jerusalem, we can read the following comment:
“It is reported that, during his last stay in Jerusalem, Paul was greeted very coldly by James the Just, the head of the community, and the elders. They let him know that, according to rumors, he taught the Jews of the diaspora “apostasy” vis-à-vis Moses, that is to say the abandonment of ancestral customs 45 and in particular of the circumcision of their children. A "rumor" confirmed by the contents of his epistles, as they appear in the New Testament. James and the elders suggest to Paul an expedient which should show the faithful his attachment to the Law, then quote him the clauses of the "apostolic decree" issued for Christians of pagan origin, which Paul did not fulfill "

It should be noted that nowhere in Acts is there any mention of the delivery of the collection made by Paul to Greece and Asia.
"Didn't Paul have time to talk about it, having been impeached right away?"
- Did Jacques and the elders refuse this gift from this pseudo-apostle of whom he is wary?

James and the elders asked Luke to show that he was keeping the Law of Moses, accompanying four men who had made a vow in a rite of purification.
And they recalled that they had asked the pagans to refrain from meats offered to idols, from stewed meats, and from debauchery.
Paul therefore did as he was asked.

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[44] James (the Just) brother of the Lord, undoubtedly played an important leadership role, rendering arbitrations, as at the time of the Council of Jerusalem and coordinating the activity of the apostles and of all the itinerant preachers. Jacques was condemned, thrown from the top of the Temple, stoned then knocked out to death in 61/62; this execution caused the dismissal of the High Priest Hanan ben Hanan (brother-in-law of Caiaphas) seems to indicate that James was also an important figure in the society of Jerusalem.

[45] En fait, Paul revendiquait pour les seuls païens l’indépendance vis-à-vis de la Loi Mosaïque ; mais, logiquement, les mêmes principes s’appliquaient aux juifs.

[46] ‘’ James the Just was so pious, that he was kneeling all the time in the Temple to pray and praise the Lord, that some gave him the nickname ’camel knees’ ’.
Hegesippus speaks of it and this fact is quoted by Eusebius of Caesarea, Ecclesiastical History; 11.23

Pentecost 58

And chapter 21 ends with the arrest of Paul, as the disciples in Tire feared, and as Agabus prophesied in Caesarea.
Jews from Asia (probably from his mission lands, and who had recognized him) had him arrested: "Here is the man who indoctrinates the world against the people, the Law and the temple"

They reproached him for bringing a non-Jew into the temple; it was about Trophimus (of Ephesus) that Paul did not allow himself to enter into the temple.
The mob beat him and were ready to put her to death, but he was saved by the tribune of the cohort [47].

The latter had him chained, but the crowd was shouting so loudly that he had to bring him into the fort to question him.
He then saw that Paul spoke Greek, and that he was not the seditious one he believed. He said to him "I am a Jew, citizen of the famous city of Tarsus, in Cilicia ..." and he asked him to be able to speak to the people.

Chapter 22

So Paul made his speech to the people, and surprisingly, this excited crowd who wanted to kill him, listened quietly.
Paul recounted his conversion on the road to Damascus (this is the second version, which can be read on page 8):

6 - Now, I was on my way and I was approaching Damascus. It was around noon when, suddenly, a powerful light, coming from the sky, shone around me.

*7 - I fell to the ground, and I heard a voice saying to me :''**Saul, Saul, why are you persecuting me?**''*

*8 - I answered: who are you, lord? - The voice said to me: **''I am Jesus of Nazareth, whom you are persecuting.''***

9 - My companions saw the light, but they did not hear the voice of the one who spoke to me.

*10 - So I said: What should I do, Lord? - And the Lord answered :**'' Arise. Go to Damascus, and there you will be told everything you have to do**.''*

11 - And as the glare of that light had blinded me, my companions took me by the hand, and I arrived in Damascus.

Acts 22,6-11 ("Paul's Address to the Jews in Jerusalem" ")

In this second version, his companions see the light, but do not hear the voice,
while in the account of chapter 9: "His traveling companions stood there, frozen with astonishment, hearing the voice well, but seeing no one." (Ac 9.7)

[47] The military tribune is a senior officer who serves in the legion, and who must serve periods of command (the military tribunate), in particular as an urban cohort commander.

Then, when Paul recounted that during this apparition, the Lord had told him to go far and wide to evangelize the nations, the crowd went wild again and wanted to put him to death.
- Why had the crowd remained calm until then?
- Why did Paul unleash her then?

It is possible that the Jews who had triggered his arrest at the temple, precisely because he was converting pagans in Asia, without forcing them to follow the Mosaic law, these Jews had again been excited when they heard these words "C" is far away, towards the nations that I am going to send you… ”And by their cries and their vociferations, they had managed to excite the whole crowd…?

The tribune protected him from the crowd by bringing them into the fort.
The centurion was to whip him, but Paul pointed out to him that he was a Roman citizen; the centurion quickly informed the tribune, who came to ask him if he was really a Roman citizen, recalling that it was not given to everyone; And So Paul replied that he was "a Roman citizen by birth".

It is important to note that there is absolutely no intervention by James, the head of the Christian Church, or any sage of that Church, to come and defend Paul.

Paul is left to his fate!

Chapter 23

The Tribun, the next day, made him remove his chains, to make him appear before the Grand Council (of priests)

This Assembly began with a conflict with the High Priest, which is reminiscent of the Passion of Jesus.
Paul was beginning to speak, when the high priest Ananias slapped him on the mouth [48], as he said he was loyal before God; Paul reacts immediately "You are there to judge me according to the Law, and you are violating it by making me hit!" To which the assistants took offense: "It is the high priest of God that you are insulting. »And Paul answered« I did not know that he was a high priest… ». Which appears to be provocation.

Then Paul, who was of Pharisee culture, knew that there were Sadducees and Pharisees in the High Council, and that they did not agree on many things (including the resurrection of the dead); Paul will provoke an intense debate between one and the other, when he says that he was put on trial because he believed in the resurrection: "There was a great uproar"
The Pharisees stood up for Paul and the altercation redoubled in violence, so much so that the Tribune sent down the Troop to retrieve Paul.
The next night God appeared to Paul again, and said to him***, "Courage, you bore witness to me in Jerusalem, so must you bear witness again in Rome"***

[48] Angered at the assurance with which Paul, a former Pharisee who became an apostate, appealed to his good conscience, despite the accusations made against him, Ananias commanded those near him, probably ushers, to strike him on the mouth. He wanted not only to insult him, but to punish him for the words that that mouth had just spoken.

New Jewish plot

The next day, about 40 Jews swore not to eat or drink any more until they killed Paul.
They went to the high priests to explain their decision and determination, and asked that Paul be summoned again, so that they could suppress him on the journey.
Fortunately, Paul's nephew (We hear about it here, for the first and last time) got wind of the project and warned his uncle. The latter therefore asked that he be able to notify the Tribun of the organization of this ambush.

Because of this, the Tribun organized the transfer of Paul to Caesarea, in the middle of the night, under important protection (200 soldiers, 70 horsemen and 200 lancers) and he wrote a letter to Felix the governor to explain Paul's case; He explained that it was a Jewish religious matter and that he had asked the Jews to come to him. ;
Paul arrived in front of Felix the next day and he had him kept in Herod's praetorium [49].

Chapter 24

Five days after Paul was installed in Caesarea with Governor Felix, the high priest Ananias came, accompanied by some elders and a lawyer, Tertullus, so that the Apostle's case could be tried before the governor. The lawyer, after flattering the governor, began with his heavy indictment in which he essentially accused Paul (`` This plague '') of fomenting discord among Jews all over the world, and of even trying to desecrate the temple [50]. He recalled that it was the tribune Lysias who had snatched him from their hands, when they wanted to judge him according to their Law. And all the Jews present certified Tertullus' account.
Governor Felix gave the floor to Paul, who explained that he had only been in Jerusalem for 12 days, and that he had not made any speech or roused the public. And he recalled that his Faith appeared sectarian to the Jews, not least because he believed in the resurrection [51], which was in fact the cause of his trial.
Governor Felix said he was going to take Lysias's testimony and adjourned this meeting.

Felix later called Paul in the presence of his wife Drusille (Jewish) to talk about his Faith in Christ, but Paul spoke of Justice, self-control and the coming judgment, making Felix uncomfortable. .
Luke, the author of Acts, suspects that Felix was hoping to receive money from Paul.

For concerning the sum of money that Paul and his group of disciples (including Luke) brought to Jerusalem, it is nowhere written (neither in the Acts, nor in the Epistles, nor in other texts) that Paul donated the money collected in Asia for the Church in Jerusalem, and Emmanuel Carrère [52] thinks that it is possible that Paul kept this small fortune, and that Governor Félix was interested ...!

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[49] Herod's Praetorium was a palace built by Herod the Great and which served as the residence of the Roman governor.
It may be considered a favor that Paul is kept in this house, and not in an ordinary prison. And this favor, he probably owed it, as Meyer thinks, to the letter of Lysias, who declared this prisoner a Roman citizen and, moreover, innocent of any crime which merited death or even prison.
[50] Paul is still believed to have tried to bring Trophimus, an Ephesian and non-Jew, into the Temple.
[51] To annoy the Sadducees and gain the sympathy of the Pharisees?
[52] Emmanuel Carrère's '' The Kingdom ', 2014

It is written at the end of this chapter that Paul's relative captivity in Caesarea lasted two years.
Paul remained in prison, because this enabled the governor to spare himself the favors of the Jews.

It should be noted :

- In two years, Luke who tells us many details, but does not speak of a single visit from Peter, James, John or any other sage from Jerusalem; they really abandoned poor Paul to his sad fate.
- Paul's affair dragged on for two years; Felix had said he would take Lysias' advice, but nothing happened, and we have to wait for Felix's successor, for the trial to resume ...

Chapter 25 year 60

Festus, Felix's replacement [53], ascended from Caesarea to Jerusalem three days after his arrival, where the high priests and Jewish notables demanded that Paul be tried in Jerusalem (they allegedly prepared an ambush to kill him on the way).
But Festus said a possible trial would take place in Caesarea, where Paul was being held.

On his return, Festus therefore held a court hearing concerning Paul, where the Jews from Jerusalem brought charges against him, charges which they could not prove. The apostle, for his part, claimed that he had not committed the slightest fault, neither against Jewish Law, nor against the Temple, nor against Caesar.
Festus, out of indulgence towards the Jews, proposed to Paul that he submit to the judgment of the Jews in Jerusalem, in his presence.
But, Paul refused, insisting that he appealed to Caesar.

Then, Festus, after having exchanged with his advice answered him "You appealed to Caesar, you will go to Caesar"

A few days later, Agrippa and her sister Berenice came to greet Festus. He explained Paul's situation to them, insisting that the Jews wanted to put him to death, while the prisoner had done nothing to justify this punishment. Festus told them that he would therefore, at Paul's request, send him to Caesar, but that he wished Agrippa to hear him, since he had to make a report for this trial in Rome.

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[53] Festus arrives in Gallilee in 60 *(Theological Encyclopedia, Volume 1, page 243)*

Chapter 26

Paul was therefore brought in to explain himself before King Agrippa, Berenice and Festus; he is going to relate how after persecuting the Christians he was converted on the road to Damascus, and this is the third version of Acts of this extraordinary episode.
Paul continued his speech by explaining his mission of witnessing to the pagans, to say that Christ is the first to be raised from the dead. And he ended his presentation by recalling that the Jews wanted to kill him for having preached this conversion to God.
Festus reacted by shouting that he was mad, but Agrippa was more touched "You've got to convince me to become a Christian!" "

Agrippa, Berenice and Festus drew a conclusion favorable to the apostle "This man has done nothing that deserves death or prison"

And Agrippa underlined "we could have released him, if he had not appealed to Caesar"

This is the point of the drama that is tied, for Paul will have to go as far as Rome (and we know that this trip was perilous) to end up a martyr in Rome.

Chapter 27

In this chapter of Acts, Luke begins to tell us about the journey to Rome, and he resumes his story in the first person plural: "our" embarkation; he was therefore part of the trip.

It was an Adramytus [54] ship that was chosen for this trip. The prisoners and their companions therefore left for Sidon, where Jules, the centurion responsible for Paul, allowed him to see his friends ashore, then they walked along the coast of Cyprus, before joining Myra in Lycia.

They then embarked on another boat heading for Italy.
Luc tells us that the navigation was slow and painful, the contrary winds along Crete, and they ended up anchoring at Bon-Ports, near Lasaïa.
It was the time of the fast [55] when navigation became dangerous, and Paul pointed out that the journey was becoming perilous for the cargo, the ship, and the passengers.
But the centurion relied on the contrary advice of the pilot and the owner, especially as the port where their boat was wet was ill-suited for wintering.

So the ship left, and the goal was to get to Phoenix in Crete, to spend the winter there.
Luc tells us about this navigation;

At first, a light southerly wind was blowing, and the ship sailed alongside Crete; but soon a violent storm hit them: the Euraquilon [56]; the ship could not withstand the hurricane and drifted, first to the islet of Cauda, about 40 kilometers south of Crete, from which the crew was able to get the boat back on board. The crew secured everything on the boat, cabled the ship, then anchored the sea anchor.

The captain realized that the ship had drifted southwest from Crete, and if the drift continued in that course, it was heading for the sandbanks of Sirte, where they risked running aground.

But, in fact, moving away from Crete, with established winds to the east, the ship drifted into the Mediterranean.

The next day the storm was even more violent, so that the sailors threw the cargo overboard. And on the third day, everyone threw in the rigging, crew and passengers.
The stormy days followed one another, with violence and rage, such that they could not see the sun by day, nor the stars by night.
Paul intervened, recalling first of all that he had been right in advising not to leave Crete again, and urged all the mode to really be courageous, for he had received the revelation of an angel of God, who had said to him " Paul, do not fear you must appear before Caesar; and behold, God grants you the life of all those who sail with you "

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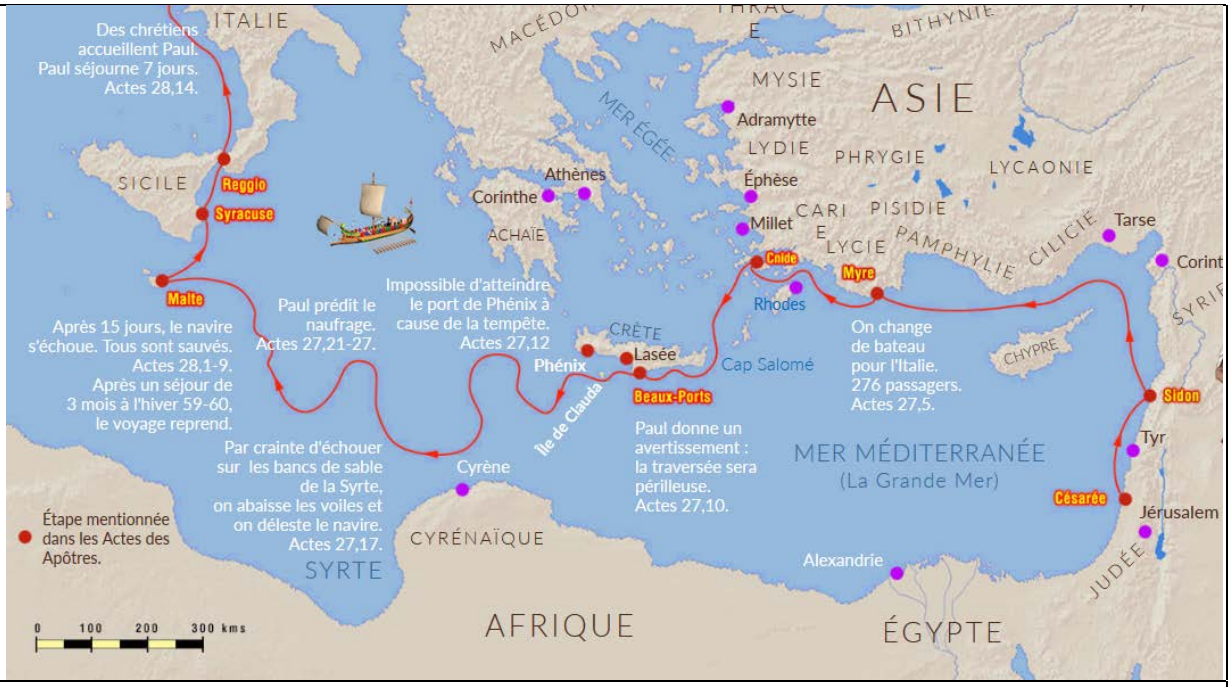
[54] Adramytte is a town in Mysia, which lies near Troas in northwest Asia Minor
[55] The ‘’great fast’’ on the Day of Atonement takes place at the end of September.
[56] Euraquilon: Eurokludon in Greek (Euros: east wind, klydon: waves)



Above, here is the route of the boat during the storm, with a drift starting in Crete, then the islet of Cauda in the south, then to the Lybian coast (sandbank) then to Malta (source '' archeobiblion.fr '')

Below, here is the direct westward drift, which I am proposing.
the distance between Crete and Malta is approximately 950 km, or 600 miles in a direct line: drifting about 40 miles / day for 14 days.

During the fourteenth night of drifting (Luc tells us about drifting in the Adriatic, but it is indeed the central Mediterranean), the sailors sensed the approach of land. This is interesting, because we see that the sailors of that time had awakening senses for navigation, while in our time, alongside the senses of sailors, we have GPS and other particularly reliable means. navigation.
With a probe, they actually noticed that the bottom was no more than 15 fathoms, so they dropped 4 anchors, for fear of rocks, and impatiently awaiting the coming of day.

Paul noticed that the sailors were trying to escape the ship; he warned the centurion, who had the moorings of the boat cut.

Paul then urged everyone to eat, to keep strength, since they had not eaten for 14 days: "So I urge you to eat, it is your life. But none of you will lose a hair of their head "
Then he gave thanks to God, and broke bread, in a very evocative scene of the Eucharist. And Paul writes that the 216 passengers on the boat ate and regained courage.

In the morning, it was daylight and the sailors saw a bay with a beach on which they were planning to run aground. They unhooked the anchors, hoisted the mizzen sail [57], and let themselves be pushed towards shore; unfortunately, the ship ran aground on a shoal and began to fall apart at the stern under the violence of the waves.

The soldiers wanted to kill the prisoners before they escaped, but the Centurion who protected Paul stopped them, and ordered everyone to jump into the water, and swim to the beach for those who could swim, and hang on to boards for others.

Chapter 28

All the castaways were saved; they were greeted by the natives who had prepared a fire so that they could dry themselves and warm themselves, for they had seen the shipwreck of the coast.
They learned they were on the island of Malta.

[57] The mizzenmast being the rearmost mast of a sailboat, behind the mainmast.

Collecting branches to feed the fire, Paul disturbed a viper, which bit him and clung to his hand. The Maltese who saw this thought he was an assassin and that divine justice was punishing him, when he had just escaped the shipwreck.
But Paul put the viper in the fire, and felt no harm whatsoever. So those who looked at him thought he was 'a god'

Luc tells us that the owner of the neighboring lands, Publius, the first character on the island, welcomed them for three days; her father was bedridden with dysentery. Paul went to him, laid his hands on him, and healed him. So that it was all the sick of the island who came to see him, and he healed them all, so that the castaways had the right to great honors, and were provided with everything they needed until their departure.

Travel from Malta to Rome

After a three-month stay on the island of Malta, they embarked on `` the Dioscuri '' and left for Syracuse (in Sicily) where they stayed a few days, then Reggio (at the western end of Calabria) then Pozzuoli (near Naples) where they spent a week; there Paul and Luke were able to meet some brothers.

While Paul was in Pozzuoli, members of the city's Christian community traveled to Rome to share the news of Paul's arrival.

Then all the ship's crew, prisoners and guards, and their companions set off on foot back to Rome.
After a week spent in Pozzuoli, the centurion, the soldiers and the prisoners coming from Judea resume the journey, by road, this time. Heading north, the troops quickly reach the Via Appia which connects Rome to Brindisi. Then all you have to do is follow it to the capital of the Empire.
It was an area that was often swampy and full of mosquitoes. To reach Rome via Capua, it was necessary to travel more than two hundred and fifty kilometers.
We first took the Via Campana to Capua and then took the Via Appia, the oldest Roman road, opened in 312 BC. J.-C.

The brothers from Rome, warned of their arrival, came to meet them and wait for them at the "Three-taverns" (about 50 km); some came to Apius' market place. (15 km further).
Paul was therefore pleasantly surprised to meet the first delegation from the Roman community.

Here is the imaginary account of the site "Cursillos" :

On the heights of Velitrae (Velletri), place of origin of the imperial house of Caesar Augustus, travelers set foot on the soil of the Alban Mountains. According to the Apocryphal Acts, we spent the last night in Aricia. They then reached Lazio, a name that cannot be pronounced without deep emotion. From this arid land came the Latin genius of Rome which, by allying itself with the culture of Greece and that of Christianity, was to create the civilization of the West. Paul was the bearer of Christian thought and the architect of the alliance of the three cultures which were to unite to give birth to our own culture.

The group walked along the lakes of Nemi and Albano, surrounded by elegant villas. Not far from there, you could see the residence of Seneca, this noble statesman who, a few years later, had to cut his veins on Nero's orders.

La Campagna Romana, with its melancholy character, stretched out before their eyes. It was a place of fighting, a cemetery of peoples, a land of struggle and combat. Along the Appia Way, everyone could contemplate the recently completed Claudius aqueduct and the magnificent tombs that lined the Roman road.

Arrived at the "Three Taverns", a second group, of a more official character, probably composed of heads of the Church of Rome, awaited the Apostle of the Nations:

"The brothers from Rome, informed of our arrival, came to meet us as far as the Forum of Appius and the Three Taverns."
Julius and the whole caravan witnessed these solemn greetings. Their respect for the illustrious prisoner grew day by day.
It was through the Capena gate that they entered the city of Rome, very close to the Circus Maximus and the imperial palaces.
So Paul's long journeys had brought him to the center of the world. Chained and in the midst of other prisoners, he enters the city of Rome [58].

Paul was really happy with the reception of the Christians of Rome ("he gave thanks to God" Ac 28,15)

- Installation in Rome: around 61 A.D.

Paul moved into a home, with a soldier on guard

Three days later, he summoned the Jewish notables, to whom he explained his relationship problems with the Jewish authorities in Jerusalem.
They replied that they were unaware of his important difference, and that he had not received any message or messenger about it.
Paul was well in tune with them, and they made a date to hear his point of view, which lasted an entire day.

This detail seems important. Paul arrives in Rome, a city where he is to be known by the letter he sent to the Christians in Rome (c. 57-58); Moreover, they come to welcome him on the Via Appia, some of them even travel a lot of kilometers to come to meet him. Despite this, it is the Jews he meets first.

There can be two explanations for this

- Paul, the former Pharisee, still feels Jewish, and he wants to meet with them to explain to them that he has done nothing against the Hebrew Law, and besides, he wants to once again proselytizing, as he is convinced that his journey towards Christ is the logical path of which everyone should be convinced
  "Some were persuaded by his words, while others remained unbelieving "(Acts 28,25)
- For Emmanuel Carrère, Paul is really frowned upon by Jacques, the Bishop of Jerusalem, and his envoys have already arrived in Rome to tell Christians to beware of Paul

[58] *http://www.cursillos.ca/action/st-paul/paul55-malterome.htm*

Paul ended his interview with the Jewish notables by quoting the prophet Isaiah (Is 6,9-10) who alluded to the Jewish people who neither hear nor understand, and he pointed out that the pagans were listening.
So the Jews withdrew, chatting with each other very animatedly.

Paul stayed two full years in Rome in the apartment he had rented, and he preached the word of God to those who wanted to come and hear it.

The Acts end here:

Luke gives no details on Paul's trial, and on his martyrdom.
However, the Church has always taught us this martyr

Why doesn't Luc tell us about it?

What is often said is that Luke wanted to show the flight of the Christian religion from Jerusalem to Rome, and that he stopped his story when Paul arrived in Rome.

But we can also make two other assumptions

- Relations between Christians (Judeo-Christians and Pagano-Christians) were not good, and it is written that when Nero began to persecute them, some denounced the others. Paul would then have been denounced and put to death, which Luke did not feel worth telling as a result of the positive accounts of his Gospel and Acts.

- The other possibility is that Luke got angry with Paul - Paul got angry with a lot of people, as you have read in this text - Luke would then have approached Peter and Mark who had arrived at Rome at this time.
It is also possible that Luke joined the emissaries that James would have sent to Rome.

THE DEATH OF PAUL: *Around 65?*

An article in the ''CHOISIR magazine'' from January 2010, written by an Argentinian theologian, Ariel Alvarez Valdès, suggests that Paul, at the time of Nero's persecutions, was denounced by Christians
These Christians who would have betrayed him would be Judeo-Christians, disciples of the apostle James; that would be one reason why Luke wouldn't have wanted to write it.

It is true that the actions leave us a lot of questioning
- Was Paul tried by the emperor?
- What was the charge?
- Was he sentenced to death or was he released?
- How was he executed? "

<u>Valdès quotes existing writings</u>:

1) *- Chapter 5 of the Letter of Clement to the Corinthians mentions the martyrdom of Peter as well as, in detail, that of Paul. (# 95 A.D.)*

"5: 2. It was because of jealousy and envy that the greatest and righteous among them, the pillars, suffered persecution and fought to the death.
3. Yes, let's look at the Holy Apostles:
4. Pierre, victim of an unjust jealousy, undergoes not one or two, but many tests […].
5. It was as a result of jealousy and discord that Paul showed the price of patience:
6. Loaded seven times in chains, exiled, stoned, he became herald of the Lord in the rising and the setting, and received for the price of his faith shining glory.
7. After having taught justice to the whole world, as far as the setting sun, he gave his testimony before the authorities and so he left this world to reach the holy place […]. "

According to this writing, Paul was stoned?
It is possible that Clement is referring to the stoning that Paul suffered during his travels.

Where did Paul die? in Rome? It is probable, but, the Church will not begin to say it until after the third century.

2) *- Another testimony is brought around the year 170 by '' Denis '' a bishop of Corinth: "(Peter and Paul), after having taught in Italy, apparently suffered martyrdom. "Bishop Denis also does not give any details about Paul's death (although he associates it with that of Peter).*

3) *- "The Acts of Paul" is an apocryphal text that appears at the end of the second century.*
Hippolytus of Rome[59], refers to it in the 190s (Danielem, III, 29)

[59] Hippolyte of Rome (# 170-235) theologian, antipope from 217 to 235

In these "Acts of Paul" it is written that he was beheaded by Emperor Nero in Rome. It is this tradition that will be repeated later by many authors [60].
[However, the author, a priest from Asia Minor, allegedly admitted to making these facts up.]

4) *- There is even a legend that Paul's head bounces three times, sending out a source of water each time; the place is known now and is called "the three fountains"*

The question is whether Paul was executed by Nero because of the accusation of the Jews in Jerusalem. This seems unlikely, especially since neither the Roman governors Felix, nor his successor Festus, nor King Agrippa, thought him guilty. This accusation of the Jews of Jerusalem was by no means an offense against Roman Law.

The current hypothesis of some historians [61] is that Paul was denounced by the Christians of Rome themselves.
As we know, there were two currents among the early Christians:
- the Judeo-Christians, with the apostle James, and the other twelve apostles.
- and the Pagano-Christians, with Paul.

The former remained faithful to the Mosaic law, while for the latter, faith in God was beyond this law, and in particular that circumcision no longer made sense in this faith. (This was an important point of the debate of the `` first council of Jerusalem '' around A.D. 49)

Judeo-Christians were concerned with circumcision, clean and unclean food, and Sabbath rest, while for Pagano-Christians these precepts were irrelevant [62].

Paul was regularly attacked on this subject, and he speaks of it in his letters [63], and in particular in the Letter to the Romans (Rom 14: 2-5) where he describes as "weak" those who respect dietary precepts.
Paul had tried to call for tolerance (Rom 14.1; 14.3; 14.10; 14.13)

The division was important between these two groups of Christians, who criticized and despised each other.

Paul arrived in Rome with this reputation as a Pagano-Christian, a current which was considered anti-Jewish by the Judeo-Christians. Everyone knew that Paul was firmly convinced.
He repeated it in his letter to the Romans.
Interestingly, it was for this very reason that he provoked a violent backlash from the Jews in Jerusalem, which prompted his arrest.

It is very probable that Paul was not condemned by the emperor's court for the accusations of the Jews of Jerusalem, and that he was released, which enabled him to continue the mission of evangelization with the Romans. in which he felt invested.

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[60] Tertullian (c. 250), the priest Gaius (210), Origen (250), Porphyry (300), Eusebius of Caesarea (312), Lactantius (318), Sulpice Sévère (400), Saint Jerome (410), Orose (420).
[61] Historians specializing in early Christianity: O. Culmann, R. Brown, J. Roloff, J. Meier, A. Fridrichsen, X. Pikaza, J. Comblin and G. WHis.
[62] See the box on the Hellenites on page 14.
[63] "The danger of false brothers" (2 Cor 11:26), "those who wanted to impose circumcision" (Ga 2,4)

But, the fire of Rome occurred in 64, which more or less destroyed ten of the fourteen districts of the capital. It was rumored that it was the emperor himself who was responsible, but he blamed the Christians, unleashing significant persecution [64].

Tacitus writes that in order to try to protect themselves, Christians denounced each other [65] It is therefore possible that Paul was exposed and died, a victim of Nero's persecutions.

And As Valdès says, Paul would have died in the company of many anonymous Christians, victims of Nero's round-ups.

Valdes notes that Luke in Acts does not mention Paul's meeting with the Christians of Rome and he blames it on their bad relations. But, let us remember that many Christians had come to welcome Paul on the Via Appia.
"The brothers from Rome, informed of our arrival, came to meet us as far as the Forum of Appius and the Three Taverns." (Acts 28:15)

It is also possible that Luke was ashamed of these infighting of the Christian communities in Rome, and ashamed that it was such pettiness that was responsible for the death of Paul, the missionary he so admired.
(Clement of Rome does allude to these rivalries in his epistle to the Corinthians)

It is certain that the internal disputes of the Church did much to damage its credibility, and yet Jesus had preached unity despite the differences of opinion.

And to conclude, I want to quote the author:

"God expresses himself in different ways;
The miracle that humanity expects from the Church is not that it succeeds in unifying the message,
but may she succeed in unifying the messengers,
in a community where love prevails over all the various forms of thought. "

Paul's execution date

Historians, such as Marie-Françoise Baslez [66] or Simon-Claude Mimouni [67] take into account written sources which evoke the mission of Paul in Ephesus around 65 and a second arrest leading him again to Rome.

The oldest chronological indications about his death (4th century) actually refer to the years 67-68.

The Senate, Christianity had declared '' *superstitio illicita'*, as early as AD 35, providing the Roman legal basis for the persecutions, which began from Nero in AD 64.
[65] Tacitus' "Annals of the Roman Empire" (117 AD)

[66] Marie-Françoise Baslez, born in 1946 is a French historian. A specialist in Greek history and Jewish and Christian Antiquity, she is professor emeritus at the University of Paris IV-Sorbonne.
[67] Simon Claude Mimouni, born in 1949, is a historian specializing in the field of the history of religions

Annex 1

Paul's age

The letter to Philemon is dated 53 AD, according to Father Marchadour.
Adrien Candiard in his book "the letter to Philemon" also dates this epistle from the early 1950s.

And, in the letter to Philemon, Paul presents himself as "an old man" (Phm 1,9)

However, according to the Greek classification, this means that he is at least 57 years old

NB: The Greeks divide human life into seven stages:

The little child: ……	*0 - 7 years old*
The child: ……..	*8 - 14 years old*
Teenager: ……..	*15 - 21 years old*
The young man: ……..	*22 - 28 years old*
TheMale: ……	*29 - 49 years old*
middle-aged man: ……	*50 - 56 years old*
The old man: ……..	*from 57 years old*

Paul writes this letter while in prison: Was Paul in prison in the early 50s?
On the second trip, probably in April 50, Paul and Silas were imprisoned in Philippi. But they only stayed one night in prison, praying until an earthquake caused destruction that allowed all the prisoners to escape.

If Paul is at least 57 years old, then Paul would have been born around 4 B.C. or before (6 B.C. according to Murphy-O'Connors [68])

***Classically**, Paul was born in the year 8 : Pope Benedict XVI had in fact declared the year 2008 as the "Pauline year", because it was probably the two thousandth anniversary of his birth.*

It is therefore possible that "the letter to Philemon" dates from the same period in Paul's life as the other pastoral epistles (Timothy and Titus), in the years 65-67, when he was in prison in Rome.

Many authors [69] believe that this letter was written when Paul was imprisoned in Rome.

If this epistle was written like the other pastoral epistles around 65/66, it would explain that born around the year 8, was over 57 years old, when he was imprisoned in Rome.

[68] "Paul must have been about two years old in 4 BCE" J. Murphy-O'Connors, History of Paul of Tarsus.
[69] Sites: Online Bible and Port Saint Nicolas.
http://www.bibleenligne.com/commentaire-avance/entier/pm.html
https://www.portstnicolas.org/phare/etudes-specialisees/l-epitre-a-philemon-ou-paul-et-l -slavage.html

On Paul imprisoned in Rome during the "letter to Philemon"

bible online

http://www.bibleenligne.com/commentaire-avance/entier/pm.html

‘’Paul was at that moment a prisoner in Rome...’’

The four [Pastoral] Epistles were written during the apostle's captivity in Rome, at a time when he hoped to be delivered from that captivity.

https://www.portstnicolas.org/phare/etudes-specialisees/l-epitre-a-philemon-ou-paul-et-l-esclavage.html

The conditions of his captivity are relatively benign, since his disciples and collaborators have free access to him (see Phil 1,23-24). The place of incarceration is not indicated, so the same problem is encountered here as in the letter to the Philippians. However, one point is indisputable: the Epistle to Philemon is closely linked to the Epistle to the Colossians. We find indeed the same people (Epaphras, Aristarchus, Demas, Mark and Luke) in the greetings of the two epistles: moreover an Onesimus is mentioned, with Tychicus, as bearer of the letter to the Colossians (Col 4, 7.9). For the same reasons which lead to locate the composition of Philippians in Rome, we can place that of Colossians and Philemon in the capital of the Empire. To be sure, Colossians pose a specific problem: but if it is accepted that this epistle may have been written by Paul himself or under his direction, it suffices to establish a suitable period of time between the Philippians and the other two letters.

Annex 2

Paul would he have been arrested in Jerusalem at Easter 55 ?

➔ He would then have arrived in Rome in 58, where he remained until 60

This is what Marie-Françoise Baslez [70] proposes: Paul would have been arrested at Easter 55, would have arrived in Rome in 58 and would have stayed there from spring 58 to 60.

For her, the presence of the apostle in Rome during these two years is a Roman tradition.

It provides proof that the correspondences imagined in the third century between Paul and the philosopher Seneca are dated 58 and 59 [71].

She writes that the plaintiffs (the Jews of Jerusalem) did not send a delegation to Rome.
Besides, the Jewish leaders of the city whom Paul had received three days after his arrival (Acts 28:17) knew nothing at all.
The authorities in Jerusalem seem to have stopped their prosecution against Paul, but it was not possible for them to drop their complaint, because in that case they would have had to pay very heavy compensation.
According to MF Baslez, it is even probable that the case was never even brought before the imperial court: the historian suggests as an explanation the problem of the congestion of the Roman courts at the beginning of the empire.
According to her, the emperors themselves liquidated the cases without even calling the parties.

<u>However, it is known that Festus died in 62, in the line of duty.</u>
The High Priest Anan took advantage of the absence of a governor (while waiting for the successor Albinus to arrive) to put on trial and stone James, the brother of Jesus.
He was dismissed from his post for this abuse of power: only the Romans had the right to exercise the death penalty (this was Pilate's role with Jesus)

Festus had therefore arrived in Judea in the year 60, which would have made him two years of governorship in 62 when he died.
On the other hand, in the hypothesis of MF Baslez, it would have arrived in 57; which would make 5 years as governor.
However, the duration of a governorate was 1 to 3 years [72]

[70] 'Saint-Paul' 'by MF Baslez, Ed Pluriel (June 2020)
[71] 'New Testament Apocrypha', II, 133-141.
[72] The term of office was generally one year, possibly extendable, with the change of governor taking place in the middle of the calendar year. (3 years at most)

Annex 3

Paul's trip to Spain

Some historians believe that Paul went to Spain, as he had announced twice in the Letter to the Romans (Rom. 15,24 and 15,28).

The only confirmation would be "the Epistle to the Corinthians" from Pope Clement, who says it in verse 7 of chapter V: "Paul would have taught to the '' limits of the West '"": which means Gibraltar and the Temple of Hercules.

The "Acts of Peter" [73], an apocryphal story written around 180, also affirms the reality of the trip to Spain.

The testimonies on this trip to Spain were included in an article by J. Rougé [74]

The Canadian site of the '' Cursillos '' says that the local traditions about the journey of the Apostle In Spain, are not lacking, in particular in Ecija, in Lecuza, and above all in Tortosa, where Paul is supposed to have ordained Rufus bishop of the place. However, the existence of this trip remains shrouded in darkness and we have to be content with conjunctures. (There is no evidence on the internet of his time in Ecija and Lacuza).
But we find the story of Saint Rufus (or Saint Ruf) in Tortosa [75].

It is an ancient tradition of the Church of Avignon that Saint Ruf, its first bishop, was the son of Simon the Cyrenean who helped Jesus to carry his Cross. Simon is said to have left Libya and the city of Cyrene, his homeland, after the loss of his fortune, and that he came to Jerusalem with his two sons Alexander and Rufus. Having witnessed the wonders of Jesus, he believed in Him and was numbered among His disciples. After the Ascension of the Savior, Ruf became attached to Saint Paul and came to Rome with the Doctor of the Nations. It is of him, it is believed, that Saint Paul speaks in the Letter to the Romans, when he says: "Greet Rufus, chosen in the Lord" - a short praise which sufficiently shows the holiness of Blessed Ruf.

He followed Saint Paul to Spain where this Apostle made him head of the nascent Church of Tortosa. At the request of the inhabitants of Valencia, moved by the wonders wrought in Tortosa, he sent some of his disciples to this city to bring the light of the Gospel there. He then crossed the Pyrenees with Paul-Serge, whom the Apostle of the Gentiles had ordained bishop of Narbonne, and came to found the Church of Avignon. He spread the Gospel in an astonishing way in the region and, it is said, built a chapel on the rock, where, according to tradition, Charlemagne later erected the basilica of Our Lady of the Doms.
Filled with years and merits, Saint Rufus fell asleep in the Lord around the year 90. The Roman Martyrology mentions him on November 12, the Churches of Avignon and Tortosa celebrate his feast on the 14 of the same month.

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[73] Acts of Peter 1.3, New Testament Apocrypha, II, 279-282.

[74] "Saint Paul's journey to the West", notebooks of history, 12, 1967, 237-247.

[75] http://www.cassicia.com/FR/Vie-de-saint-Ruf-ou-Rufus-fils-de-Simon-le-Cyreneen-premier-eveque-d-Avignon-et-mort-vers-l- an-90-No_1462.htm

But, there is little testimony of Paul's passage through Spain, while we can see in Malta that the apostle's passage leaves a truly lasting memory two thousand years later, and in many places.

If there was a mission of Evangelization of Paul in Spain, it left few traces, because it is classically said that Christianity reached Gaul in the second century through the intermediary of Roman evangelists, and by transalpine route (Pothin and the martyrs of Lyon in 177, then Irenaeus) and probably later Spain (Ossius of Cordoba, 3rd century)

The main books for the genesis of this work

I have twice read with passion the book by Emmanuel Carrère (1), which reflected a lot on the stories and life of Luke and Paul, and it is this book that is the starting point of this work.

I had in my library the book by Philipe Rolland (2), because I regret that the texts of the New Testament are not classified chronologically

To complete this work, I had managed to find the book of Father Marchadour (3), long out of stock, which addresses the spiritual message of Saint Paul

Finally, last year appeared the work of historian Marie-Françoise Baslez (4), which really contains a lot of details and relevant analysis on the life of Saint Paul

And the Holy Bible…!

1 - "The Kingdom" by Emmanuel Carrère, 2014

2 - "Presentation of the New Testament in chronological order", Father Philippe Rolland (1995)

3 - "Paul event", Father Alain Marchadour

4 - '' Saint Paul '' by Marie-Françoise Baslez, 2020